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MAUDHU'I HADITH RESEARCH IN CONTEMPORARY INDONESIA: Methodology, Development, and Scholarly Contributions in the Digital Age

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Abstract

This article aims to examine the concept, methodology, and development of *maudhu'i* (thematic) hadith research in the context of contemporary Islamic studies in Indonesia. *Maudhu'i* hadith is a relevant strategic approach in responding to the social, legal, and moral dynamics of Muslims through a comprehensive thematic understanding of the hadiths of the Prophet Muhammad ﷺ. This research employs a qualitative method with a library research approach to explore the trends, patterns, and scientific contributions of published thematic hadith studies. Data was collected through two main platforms: Dimensions.ai to trace global and national trends in relevant scientific publications, and the Science and Technology Index (SINTA) to track accredited national journals containing articles in the field of Hadith Science and Islamic Studies. Data analysis was conducted using qualitative-descriptive techniques, classified based on themes, methodologies, institutional affiliations, and the growth in the number of publications year over year. The research findings indicate that *maudhu'i* hadith research has experienced significant development in Indonesia, supported by the increasing number of Hadith Studies programmes and the academic productivity of lecturers and researchers at various universities. This study also found that the integration of thematic approaches with digital technology has strengthened the effectiveness of Hadith research and made it more applicable. These findings confirm that thematic Hadith research plays a crucial role in the development of modern Islamic studies and enriches the body of Islamic knowledge in the digital age.

Keywords: Contemporary Islamic Studies, Digital Research, *Maudhu'i* Hadith.

Abstrak

Artikel ini bertujuan untuk mengkaji konsep, metodologi, dan perkembangan riset hadis *maudhu'i* (tematik) dalam konteks studi Islam kontemporer di Indonesia. Hadis *maudhu'i* merupakan pendekatan strategis yang relevan dalam menjawab dinamika sosial, hukum, dan moral umat Islam melalui pemahaman tematik yang komprehensif terhadap hadis-hadis Nabi Muhammad. Penelitian ini menggunakan metode

kualitatif dengan pendekatan studi kepustakaan (library research) guna mengeksplorasi kecenderungan, pola, dan kontribusi ilmiah dari kajian hadis *maudhu'i* yang telah dipublikasikan. Data dikumpulkan melalui dua platform utama, yaitu *Dimensions.ai* untuk menelusuri tren global dan nasional publikasi ilmiah yang relevan, serta *Science and Technology Index (SINTA)* untuk melacak jurnal-jurnal nasional terakreditasi yang memuat artikel dalam bidang Ilmu Hadis dan Studi Islam. Teknik analisis data dilakukan secara kualitatif-deskriptif dengan klasifikasi berdasarkan tema, metodologi, afiliasi institusi, serta pertumbuhan jumlah publikasi dari tahun ke tahun. Hasil penelitian menunjukkan bahwa riset hadis *maudhu'i* mengalami perkembangan signifikan di Indonesia, didukung oleh meningkatnya jumlah program studi Ilmu Hadis dan produktivitas akademik para dosen serta peneliti di berbagai perguruan tinggi. Kajian ini juga menemukan bahwa integrasi antara pendekatan tematik dengan teknologi digital telah memperkuat efektivitas riset hadis dan menjadikannya lebih aplikatif. Temuan ini menegaskan bahwa riset hadis *maudhu'i* berperan penting dalam pengembangan studi Islam modern serta memperkaya khazanah keilmuan Islam di era digital.

Kata kunci: Hadis *Maudhu'i*, Studi Islam Kontemporer, dan Riset Digital.

Introduction

Hadith studies are an integral part of Islamic studies, which continue to evolve in line with the social, cultural, and intellectual dynamics of the Muslim community (Aristiyanto, 2023, p. 102; bin Kirin & Masruri, 2022, p. 180; Ulya, 2022, p. 443). Among the various approaches used in hadith studies, the *maudhu'i* or thematic method occupies a strategic position in responding to contemporary challenges. Unlike the *tahlili* (analytical) or *ijtima'i* (sociological) methods, the *maudhu'i* approach to hadith focuses on a specific theme that is analysed through the collection of relevant hadiths (Faiz et al., 2020, p. 65; Roziqin & Zaimuddin, 2024, p. 38), examined in the context of asbabul wurud, compared, and then compiled into a coherent and applicable synthesis of meaning. In the contemporary context, this approach is increasingly relevant because it is able to provide a contextual and solution-oriented understanding of hadiths in relation to modern life issues (Awadin & Hidayah, 2022, p. 179; Chasanah & Amiruddin, 2021, p. 437).

Epistemologically, the *maudhu'i* hadith approach arose from the need to understand the teachings of the Prophet Muhammad thematically and systematically. This method is based on the assumption that the Prophet's hadiths cannot be understood partially and separately, but must be linked to other relevant hadiths within the same theme (Handayana & Budiman, 2023, p. 4; Rustandi, 2020, p. 94). Thus, this method is not only descriptive, but also interpretive and integrative. In practice, a researcher of *maudhu'i* hadith is required to have the ability to collect hadith from various sources, verify the quality of the *sanad* and *matan*, understand the historical and social context of the hadith, and compile a comprehensive thematic interpretation (Azhari, 2025, p. 106; Mulyani, 2023, p. 178). The methodology of *maudhu'i* hadith research generally includes several main steps, namely: (1) determining the theme; (2) searching for hadiths related to the theme from various primary hadith collections; (3) *takhrij* of hadiths to determine the degree and validity of the narration; (4) critical analysis of the *sanad* and *matan*; (5) grouping hadiths based on subthemes; and (6) compiling a thematic synthesis as the main conclusion. These steps make the *maudhu'i* hadith approach a scientific method that can be applied systematically and measurably in academic research.

The development of *maudhu'i* hadith studies in Indonesia has seen a significant increase, especially in the last two decades. This is inseparable from the influence of Islamic higher education institutions that have adopted this approach as part of their hadith study curriculum. Several universities, such as the State Islamic University (UIN), the State Islamic Institute (IAIN), and various Islamic Higher Education Institutions (STAI), have incorporated thematic hadith courses as part of their foundational and advanced studies in the departments of Hadith Studies, Quranic Studies and Exegesis, as well as Islamic Education. Additionally, many students and researchers have adopted the thematic hadith approach as a methodological framework for writing theses, dissertations, and research papers (Khaeruman, 2018, p. 187). This phenomenon indicates a paradigm shift in hadith studies in Indonesia, from a textual-normative approach to a more thematic, contextual, and solution-oriented approach (Muzakki, 2020, p. 3). Many contemporary themes are examined using the *maudhu'i* hadith approach, such as the environment, human rights, gender equality, character education, social justice, and media ethics. These themes demonstrate that hadiths are not only a source of law, but also a guide to ethics and values in modern life. With a thematic

approach, the Prophet's hadiths are no longer understood in a rigid and isolated manner, but become a living and useful foundation of values in everyday life.

However, challenges remain. Among them is the lack of methodological literature in Indonesian that discusses *maudhu'i* hadith systematically and academically. In addition, not all researchers have adequate skills in conducting *takhrij* and analysis of hadith *sanad-matan*, which are important stages in thematic studies (Saputra et al., 2020, p. 242, 2025, p. 20). Therefore, it is necessary to strengthen methodological capacity and critical understanding of hadith sources, both classical and contemporary. In addition, synergy between the hadith approach and interdisciplinary studies such as sociology, psychology, and ecology also needs to be developed so that the *maudhu'i* approach becomes more responsive and multidimensional (Wendry et al., 2018, p. 18).

Recent scholarly publications indicate that the study of *maudhu'i* (thematic) hadith has gained increasing attention within contemporary hadith studies, particularly in Indonesia. A growing body of research emphasizes that the *maudhu'i* method provides a systematic approach to understanding hadith by collecting narrations that share a common theme and analyzing them comprehensively to produce a holistic and contextual interpretation. For instance, Ahmad Fauzi argues that the thematic approach is capable of bridging the need for hadith interpretation that is relevant to modern issues such as social, health, and environmental concerns—thereby enabling hadith to be understood not only textually but also contextually (Sahrul Ulum; Muhammad Alif, 2025, p. 325). In addition, Zainuddin finds that the application of the *maudhu'i* method in Indonesian hadith research remains largely descriptive and has not yet fully developed a critical and integrative analytical framework that engages with other disciplines (Zainuddin, 2025, p. 107).

Furthermore, Salsabila et al. demonstrate that although the *maudhu'i* method has been widely employed in undergraduate theses, graduate dissertations, and journal articles, there is considerable variation in the application of its methodological steps, resulting in the absence of a consistent and standardized framework among scholars (Salsabila, 2025, p. 68). This observation is reinforced by Iswandi, who notes that many thematic hadith studies are still limited to the collection and classification of hadith without deeper analysis of the *sanad* (chain of transmission), *matan* (text), and historical

context (Iswandi, 2026, p. 2138). On the other hand, more recent studies have begun to move toward integrating the *maudhu'i* method with interdisciplinary approaches, such as hermeneutics and social sciences, which are considered capable of enriching contemporary hadith scholarship (Gani, 2017, p. 24).

Despite the growing number of studies on *maudhu'i* hadith, several research gaps remain. First, there has been no comprehensive evaluation of the consistency in the application of the *maudhu'i* method across scholarly works in Indonesia, both in terms of methodological procedures and analytical rigor. Second, most studies tend to focus on conceptual and applied aspects within specific themes, while meta-analytical investigations into the overall development of *maudhu'i* hadith research remain limited. Third, the lack of systematic integration between the *maudhu'i* method and other disciplinary approaches suggests that this field still holds significant potential for multidisciplinary development. Therefore, this study seeks to address these gaps by critically examining the development, application, and limitations of the *maudhu'i* method in hadith research in Indonesia.

This article is written to address the need for a more comprehensive understanding of the concept and methodology of *maudhu'i* hadith and to trace the development of research on this topic in Indonesia. Through this study, it is hoped that readers will gain an understanding of the essence of the thematic hadith approach, how its methodological framework operates, and its contributions to the development of contemporary Islamic studies. Thus, the thematic hadith approach is not merely viewed as an academic method but also as a way of thinking and interpreting the Prophet's *Sunnah* in a thematic and contextual manner to address the needs of the times.

Discussion

The Concept of Maudhuʿi Method

Maudhu'i (موضوعي) or thematic hadith is an approach in hadith studies that examines a specific theme based on all hadiths relevant to that theme, whether from one hadith book or various books (Maladi, 2021, pp. 5–6; Rosyad & Alif, 2023, p. 186). This approach aims to gain a comprehensive, systematic, and contextual understanding of an

issue by tracing all related hadiths and grouping them according to the main themes discussed (Ni'am, 2025, p. 85). According to Mahmud Thahhan, this method involves 'searching for all hadiths related to a single theme, then examining and compiling them systematically using a thematic approach to arrive at a complete and comprehensive conclusion.' (Mahmud Thahhan, 2004). This method differs from the *tahlili* method, which studies a single hadith in depth from the aspects of *sanad, matan,* and its individual meanings (Helmy, 2020, p. 56).

This thematic approach developed in line with the Muslim community's need for comprehensive answers from the hadith to contemporary issues (Hidayat et al., 2024, pp. 3–5). In practice, this method requires mastery of hadith science tools such as *rijal, takhrij,* and contextual understanding of hadith texts. According to Muhammad Ajaj al-Khatib, in thematic hadith studies, 'hadith researchers must trace all hadiths that have similar themes, then compare and conclude their meanings in an integrative manner (Muhammad 'Ajaj al-Khatib, 2006, p. 23). This study usually begins with the formulation of a theme, followed by a search for related hadiths through primary hadith books such as *Kutub al-Tis'ah*, followed by *takhrij* and analysis of the quality of the hadiths, before finally conducting a synthesis analysis. Using this method, hadiths scattered across various books can be compiled and analysed to construct a comprehensive Islamic perspective on specific issues such as education, the environment, economics, gender, and information technology (Ira, 2018, pp. 190–195).

According to scholars and hadith scientists related to thematic hadith, they argue that, first, Mahmud Thahhan explains that thematic hadith or *al-hadith al-maudhu'i* is a method used to collect all hadith related to a specific theme, then studied and organised systematically to obtain a comprehensive understanding. According to him, this approach is very useful for gaining a comprehensive overview of a religious issue by examining various perspectives from the hadiths of the Prophet Muhammad. (Mahmud Thahhan, 2004, p. 87). Secondly, Muhammad Ajaj al-Khatib states that the *maudhu'i* method allows a researcher to formulate an Islamic perspective on a particular issue based on a collection of relevant hadiths. This method is considered important in the effort to contextualise Islamic teachings, especially in responding to the complex challenges of the modern era. He also emphasises that this method differs from the *tahlili* approach, which only examines a single hadith individually without considering its connection to other

hadiths (Muhammad ʿAjaj al-Khatib, 2006, p. 26). Third, Sheikh Nuruddin 'Itr believes that the thematic method in hadith studies is very helpful in conveying Islamic teachings in a simpler, more structured, and more applicable manner. He states that compiling hadith thematically can greatly benefit da'wah and education, as the themes raised can be tailored to the needs of the ummah. He also sees this method as a form of presenting hadith that is communicative and touches on the realities of life (Nuruddin ʿItr, 2004, p. 78).

Fourth, Mustafa as-Siba'i believes that the thematic hadith method is a very appropriate approach to answering various contemporary life issues. According to him, by compiling the teachings of the Prophet based on specific themes, Muslims will find it easier to understand and practise Islam in a contextual manner, without losing the normative essence of the hadith (Mustafa as-Siba'i, 1997, p. 143). Fifth, Abdul Mustaqim, a hadith scholar from Indonesia, emphasised that the *maudhu'i* approach to hadith is highly relevant in the digital age. He stated that hadiths can be studied more broadly through digital devices to address current issues such as gender justice, ecological crises, and media ethics. According to him, thematic studies of hadith can serve as a bridge between classical scholarly traditions and the needs of the modern era (Abdul Mustaqim, 2021, p. 75).

The objectives and functions of research using the *maudhu'i* (thematic) method in hadith studies are very important in the development of Islamic scholarship, particularly in understanding the teachings of the Prophet Muhammad SAW in a more complete and contextual manner. Research using the *maudhu'i* method in hadith studies has significant objectives and functions in exploring and developing a thematic and comprehensive understanding of the teachings of the Prophet Muhammad SAW. The primary purpose of using this method is to compile all hadiths related to a specific theme, such as honesty, ethics, economics, or education. Thus, researchers can obtain a comprehensive overview of the Prophet's views on a particular theme, not limited to a single narration but encompassing various hadiths from diverse sources that complement one another. This enables the formulation of a consistent and integrative concept of the theme being discussed. Additionally, this method aims to address contemporary social issues through a hadith-based approach, thereby contributing to solutions for modern challenges by referring to authoritative sources of Islamic teachings. On the other hand,

the *maudhu'i* approach enables researchers to explain the maqāṣid al-syarīʿah or objectives of sharia contained in hadith, such as justice, mercy, public interest, and wisdom, by tracing the roots of these values in the prophetic narratives in a comprehensive and in-depth manner (Muhammad Rawwas Qalʿahji, 2002, p. 54).

From a functional perspective, hadith research using the *maudhu'i* method plays an important role in compiling thematic teachings that can be used for educational, da'wah, and academic writing purposes. This approach presents hadith in a more structured and systematic manner, making it easier for readers, particularly the general public and students, to understand Islamic values in a focused manner based on specific themes without having to randomly search through all hadith. Another function of this method is to open up space for integration between hadith studies and contemporary social sciences, such as sociology, economics, psychology, and politics. This is because the thematic method tends to be flexible and can be adapted to an interdisciplinary analytical framework. Furthermore, the results of thematic research can serve as a basis for making contextual and relevant legal decisions, fatwas, or religious policies, as they have undergone a systematic analysis based on authentic hadith collections and in accordance with the principles of Islamic sharia (Syuhudi Ismail, 2006, p. 37).

Revisiting the Maudhuʿi Method in Hadith Research

The methodology of *maudhu'i* (thematic) hadith studies is a systematic approach that aims to examine specific themes in hadith by compiling all hadith related to that theme, then analysing them contextually and integratively. Unlike the *tahlili* approach, which discusses hadiths one by one, the *maudhu'i* approach organises hadiths thematically to uncover the complete meaning of a particular Islamic topic. This approach emerged as a response to academic and practical needs in understanding Islamic teachings in a manner more relevant to contemporary issues. In this context, the thematic approach requires a structured methodological process, beginning with theme identification, tracing related hadiths through primary hadith collections, hadith authentication, analysis of chains of transmission and text, and culminating in the compilation of a thematic synthesis (Fauzan et al., 2020, pp. 198–199).

In academic practice, this methodology is very suitable for discussing current topics such as media ethics, human rights, the environment, and gender issues. For example, when a researcher wants to discuss the theme of 'social justice in Islam,' they will explore all the hadiths related to the values of justice, then analyse them synthetically to identify the general principles taught by the Prophet Muhammad. According to Abdul Mustaqim, the study of *maudhu'i* hadith has several advantages, including: providing a comprehensive understanding of a theme, addressing contemporary issues, and opening up space for integration between classical scholarly traditions and modern developments (Abdul Mustaqim, 2021, p. 86). However, he also emphasised that this approach requires careful selection of authentic hadiths, understanding of their historical context (*asbab al-wurud*), and mastery of supporting sciences such as *`ulum al-hadith* and *ushul al-fiqh*.

Furthermore, Siti Masitoh emphasises in her research that the *maudhu'i* approach is not only relevant in normative studies, but also in socio-religious research (Siti Masitoh, 2022, p. 166). In the context of living hadith, this method allows researchers to link hadith texts with the religious practices of Muslim communities, so that hadith are not only understood as normative texts, but also as social phenomena (Muzakki, 2020, p. 4). The methodology of *maudhu'i* hadith has also developed with the advent of digital technology. Applications such as HadithSoft, Lidwa Pusaka, and Maktabah Syamilah greatly assist researchers in searching and classifying hadith based on specific themes. This is confirmed by Adnin Armas in his study, which states that the digitisation of hadith has accelerated the search process while also providing wider access to primary literature (Adnin Armas, 2020, p. 311). Thus, the *maudhu'i* approach is an important method in contemporary hadith studies. In addition to providing a systematic framework, it also allows for the integration of hadith texts, social realities, and other multidisciplinary approaches in Islamic studies.

The thematic (*maudhu'i*) method in hadith studies is an approach to understanding the teachings of the Prophet Muhammad in a comprehensive and holistic manner based on specific themes. This approach is relevant for examining current issues, such as social justice, the environment, media ethics, and gender, by referring to hadiths related to those themes. The steps in conducting a *maudhu'i* study of the hadiths of the Prophet Muhammad are as follows:

1. First, the initial step in the thematic (*maudhu'i*) method is to determine the theme or topic of discussion to be researched. This theme can be a concept of morality, worship, social issues, or contemporary issues such as justice, human rights, and the environment. The theme is chosen based on its urgency or relevance to the social context of society (Abdul Mustaqim, 2021, p. 85).
2. Second, after the theme is determined, researchers collect all hadiths related to the theme using keywords that can help trace the relevant hadiths from various hadith sources, both classical and digital. This process is carried out through searches in primary texts such as Sahih Bukhari, Sahih Muslim, or digital tools such as Lidwa Hadith or Maktabah Syamilah. All hadiths related to the theme are collected for identification, verification, and analysis (Adnin Armas, 2020, p. 313).
3. Third, the hadiths that have been collected are then authenticated and analysed in terms of both their chains of transmission and their texts, and then classified into relevant sub-themes. Following this, a thematic synthesis was conducted to develop a comprehensive and contextual understanding. This process also involved interpreting the wording of the hadith, the context of *asbāb al-wurūd* (the reasons for the emergence of the hadith), and its relevance to contemporary issues (Moh. Mukri, 2019, p. 13087). Thus, this method not only explains the teachings of the Prophet textually, but also provides a normative and practical basis for solving the problems of the ummah today (Siti Masitoh, 2022, p. 169).

Mapping the Development of Maudhu'I Hadith Research in Indonesia

The study of hadith in Indonesia has developed rapidly, as evidenced by the number of departments and study programmes in Hadith and Hadith Science under the Ministry of Religious Affairs of the Republic of Indonesia. Based on a search on the Ministry of Education and Culture's Sinta database using the keyword 'hadith', the following results were found:

Table 1. Hadith Studies Programmes in Indonesia

No	Name of Campus	Campus Status	Name of Study Programme	Level

1	Universitas Islam Negeri Sunan Gunung Djati	Negeri	Ilmu Hadis	Sarjana (S1)
2	Universitas Islam Negeri Raden Fatah Palembang	Negeri	Ilmu Hadis	Sarjana (S1)
3	Universitas Islam Negeri Maulana Malik Ibrahim Malang	Negeri	Ilmu Hadis	Sarjana (S1)
4	Institut Agama Islam Negeri Kudus	Negeri	Ilmu Hadis	Sarjana (S1)
5	Universitas Islam Negeri Sultan Maulana Hasanuddin Banten	Negeri	Ilmu Hadis	Sarjana (S1)
6	Universitas Islam Negeri Sulthan Thaha Saifuddin Jambi	Negeri	Ilmu Hadis	Sarjana (S1)
7	Sekolah Tinggi Dirasat Islamiyah Imam Syafi`i Jember	Swasta	Ilmu Hadits	Sarjana (S1)
8	Universitas Islam Negeri Ar-Raniry Banda Aceh	Negeri	Ilmu Hadis	Sarjana (S1)
9	IAIN Sultan Amai Gorontalo	Negeri	Ilmu Hadis	Sarjana (S1)
10	Sekolah Tinggi Agama Islam Negeri Negeri Mandailing Natal	Negeri	Ilmu Hadis	Sarjana (S1)
11	Universitas Islam Negeri Syarif Hidayatullah Jakarta	Negeri	Ilmu Hadis	Sarjana (S1)
12	Universitas Islam Negeri Imam Bonjol Padang	Negeri	Ilmu Hadis	Sarjana (S1)
13	Universitas Islam Negeri Sunan Kalijaga	Negeri	Ilmu Hadis	Sarjana (S1)
14	Universitas Islam Negeri Sumatera Utara	Negeri	Ilmu Hadis	Sarjana (S1)
15	Institut Agama Islam Negeri Madura	Negeri	Ilmu Hadis	Sarjana (S1)

16	Universitas Islam Negeri K.H. Abdurrahman Wahid Pekalongan	Negeri	Ilmu Hadis	Sarjana (S1)
17	Universitas Islam Negeri Sayyid Ali Rahmatullah Tulungagung	Negeri	Ilmu Hadis	Sarjana (S1)
18	Universitas Islam Negeri Salatiga	Negeri	Ilmu Hadis	Sarjana (S1)
19	Institut Ilmu Al Qur'an An-Nur Yogyakarta	Swasta	Ilmu Hadis	Sarjana (S1)
20	Universitas Islam Negeri Sultan Syarif Kasim Riau	Negeri	Ilmu Hadis	Sarjana (S1)
21	Universitas Islam Negeri Sjech M. Djamil Djambek Bukittinggi	Negeri	Ilmu Hadis	Sarjana (S1)
22	Universitas Islam Negeri Siber Syekh Nurjati Cirebon	Negeri	Ilmu Hadis	Sarjana (S1)
23	Universitas Islam Negeri Fatmawati Sukarno Bengkulu	Negeri	Ilmu Hadis	Sarjana (S1)
24	Universitas Islam Negeri Sultan Aji Muhammad Idris Samarinda	Negeri	Ilmu Hadis	Sarjana (S1)
25	Universitas Islam Negeri Sunan Ampel	Negeri	Ilmu Hadist	Sarjana (S1)
26	Institut Agama Islam Negeri Kediri	Negeri	Ilmu Hadis	Sarjana (S1)
27	Universitas Islam Negeri Antasari Banjarmasin	Negeri	Ilmu Hadis	Sarjana (S1)
28	Universitas Islam Negeri Kiai Haji Achmad Siddiq Jember	Negeri	Ilmu Hadis	Sarjana (S1)
29	Sekolah Tinggi Ilmu Al Qur'an Ar-Rahman	Swasta	Ilmu Hadis	Sarjana (S1)
30	Universitas Islam Negeri Alauddin Makassar	Negeri	Ilmu Hadis	Sarjana (S1)
31	IAIN Langsa	Negeri	Ilmu Hadis	Sarjana (S1)

32	Sekolah Tinggi Ilmu Ushuluddin Darussalam	Swasta	Ilmu Hadis	Sarjana (S1)
33	Institut Daarul Qur'an Jakarta	Swasta	Ilmu Hadis	Sarjana (S1)
34	Institut Agama Islam Khozinatul Ulum Blora	Swasta	Ilmu Hadis	Sarjana (S1)
35	Institut Agama Islam (IAI) Bani Fattah Jombang	Swasta	Ilmu Hadis	Sarjana (S1)
36	Universitas PTIQ Jakarta	Swasta	Ilmu Hadis	Sarjana (S1)
37	STAI Nurul Iman Parung, Bogor	Swasta	Ilmu Hadis	Sarjana (S1)
38	Sekolah Tinggi Ilmu Islam dan Bahasa Arab (STIBA) Makassar	Swasta	Ilmu Hadis	Sarjana (S1)
39	STIU Darul Hikmah Bekasi	Swasta	Ilmu Hadis	Sarjana (S1)
40	Sekolah Tinggi Ilmu Al Quran Wali Songo Situbondo	Swasta	Ilmu Hadis	Sarjana (S1)
41	Sekolah Tinggi Agama Islam Nurul Qadim	Swasta	Ilmu Hadis	Sarjana (S1)
42	Universitas Ahmad Dahlan	Swasta	Ilmu Hadis	Sarjana (S1)
43	Universitas Islam Negeri Sumatera Utara	Negeri	Ilmu Hadis	Program Magister (S2)
44	Universitas Islam Negeri Sunan Ampel	Negeri	Ilmu Hadist	Program Magister (S2)
45	Universitas Islam Negeri Imam Bonjol Padang	Negeri	Ilmu Hadits	Program Magister (S2)
46	Universitas Islam Negeri Sunan Gunung Djati	Negeri	Ilmu Hadits	Program Magister (S2)
47	Universitas Islam Negeri Alauddin Makassar	Negeri	Ilmu Hadits	Program Magister (S2)
48	Universitas Islam Negeri Sumatera Utara	Negeri	Ilmu Hadits	Program Doktor

Based on the results of a search of the Ministry of Education and Culture's Sinta application account, it was found that there are 42 departments offering undergraduate (S1) programmes in Hadith Studies, 5 departments offering master's (S2) programmes, and 1 department offering doctoral programmes. However, some universities offer programmes other than Hadith Studies for S1, S2, and S3, such as Islamic Studies, Islamic Studies, and Islamic Studies with a concentration in Hadith Studies. Nevertheless, when classified by university status, there are 14 Hadith Studies departments at private universities and 22 programmes at public universities, while Master's and Doctoral programmes are only available at public universities. Thus, judging from the large number of hadith studies programmes in Indonesia, it is clear that they contribute significantly to hadith research conducted by hadith scholars and hadith studies experts, including lecturers, students and practitioners.

The study of *maudhu'i* or thematic hadith is one of the methodological approaches in hadith studies that has undergone significant development in Indonesia, especially since the beginning of the 21st century. This approach focuses on collecting hadiths related to a specific theme, which are then systematically and contextually analysed to produce a comprehensive understanding of the issue being studied. This method is considered capable of addressing various contemporary religious and social issues, thereby increasing its relevance in the academic world (Ira, 2018). In the early stages, around the 1980s and 1990s, hadith studies in Indonesia were still dominated by textual and analytical approaches, with little attention paid to thematic structure. However, since the 2000s, *maudhu'i* hadith studies have begun to be formally taught in various Ushuluddin Faculties and Postgraduate Programmes at State Islamic Higher Education Institutions (PTKIN), such as UIN Syarif Hidayatullah Jakarta, UIN Sunan Kalijaga Yogyakarta, and UIN Sunan Ampel Surabaya (PRANDITO, 2022, p. 123).

The development of this method accelerated rapidly in the decade from 2010 to 2020, marked by an increase in the number of theses, dissertations, and scientific articles that used a thematic approach in examining hadith. The themes studied have also become increasingly diverse and contextual, covering issues such as education, gender, health, the environment, Islamic economics, and religious moderation (Nasrulloh, 2024). In addition, the digitisation of hadith sources through software such as Maktabah Syamilah, HadisSoft, and Lidwa Hadith also greatly supports the ease of thematic data collection

(Adnin Armas, 2020, p. 72; Huda et al., 2023, p. 135). In fact, many universities have upgraded their hadith teaching programmes for students, one of which is a work programme and training with the Hadith Study Centre (Pusat Kajian Hadis; PKH) conducted by universities (Suryadilaga et al., 2021, p. 48), Like the Hadith Science students at UIN Imam Bonjol Padang, who are always actively carrying out student fieldwork at the Hadith Study Centre in Bogor. During the training, students were taught how to digitise hadith with the help of IT at PKH and produced a digital hadith programme that can be accessed and downloaded on Google Playstore.

In addition, the emergence of open journals system (OJS) has also encouraged the growth of an academic culture that appreciates a thematic approach to hadith studies. Based on the results of a search using the Ministry of Education and Culture's Sinta database for hadith journals that support hadith studies and hadith science and have been accredited by Sinta, is:

Table 2. Online Journals Focusing on Hadith and Hadith Science

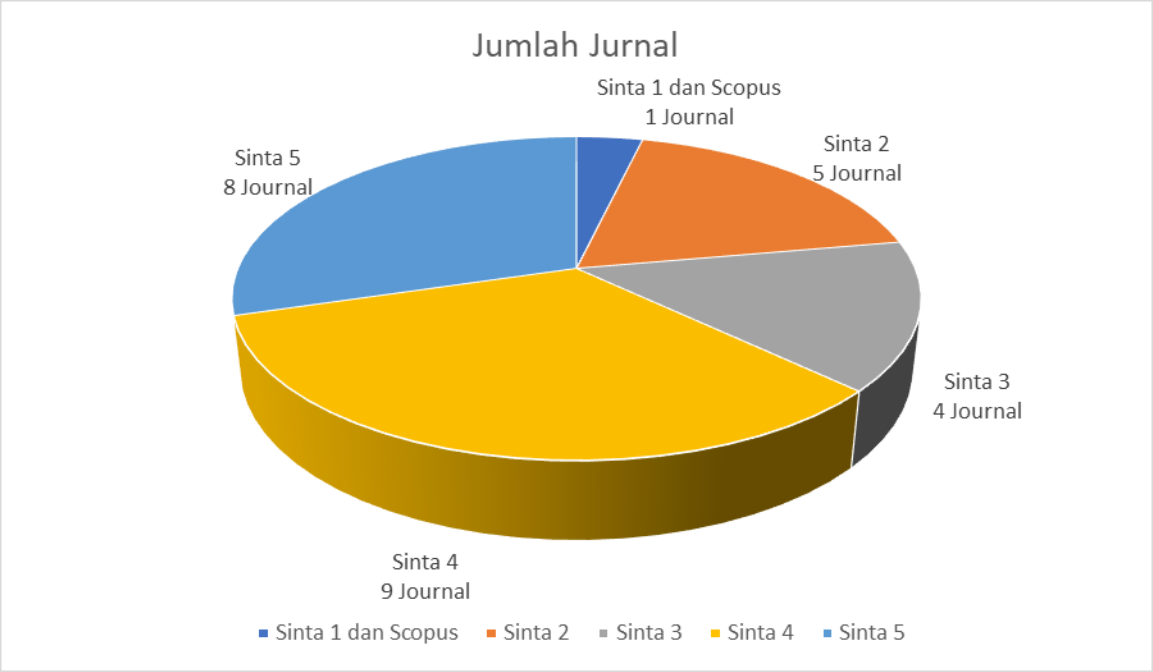
No	Journal Name	Campus Name	Accreditation Sinta/Scopus
1	Jurnal Studi Ilmu-ilmu Al-Qur'an dan Hadis	Universitas Islam Negeri Sunan Kalijaga Yogyakarta	Sinta 1 dan Scopus
2	Diroyah: Jurnal Studi Ilmu Hadis	Universitas Islam Negeri Sunan Gunung Djati Bandung	Sinta 2
3	al Quds: Jurnal Studi Alquran dan Hadis	Institut Agama Islam Negeri (IAIN) Curup	Sinta 2
4	Jurnal Ilmiah Al-Muashirah: Media Kajian Al-Quran dan Al-Hadits Multi Perspektif	Forum Intelektual Quran dan Hadits Asia Tenggara Kota Banda Aceh bekerjasama Faculty of Ushuluddin and Filsafat State Islamic University Ar-Raniry Banda Aceh	Sinta 2

5	Mutawatir: Jurnal Keilmuan Tafsir Hadith	Universitas Islam Negeri Sunan Ampel	Sinta 2
6	Nabawi: Journal of Hadith Studies	Mahad Aly Hasyim Asyari Pesantren Tebuireng	Sinta 2
7	Riwayah: Jurnal Studi Hadis	Program Studi Ilmu Hadis, Jurusan Ushuluddin Sekolah Tinggi Agama Islam Negeri Kudus	Sinta 3
8	Taqaddumi: Journal of Quran and Hadith Studies	Universitas Ahmad Dahlan	Sinta 3
9	Mashdar: Jurnal Studi Al-Qur'an dan Hadis	Pascasarjana UIN Imam Bonjol Padang	Sinta 3
10	Jurnal Living Hadis	Prodi Ilmu Hadis, Universitas Islam Negeri Sunan Kalijaga	Sinta 3
11	Al-Bukhari: Jurnal Ilmu Hadis	Institut Agama Islam Negeri Langsa	Sinta 4
12	El-Afkar: Jurnal Pemikiran Keislaman dan Tafsir Hadis	IAIN BENGKULU PRESS	Sinta 4
13	MISYKAT: Jurnal Ilmu-ilmu Al-Quran, Hadist, Syari'ah dan Tarbiyah	Pascasarjana IIQ Jakarta	Sinta 4
14	Al-Bayan: Jurnal Ilmu al-Qur'an dan Hadist	Sekolah Tinggi Ilmu Al-Qur'an Wali Songo Situbondo	Sinta 4
15	Jurnal Studi Hadis Nusantara	Institut Agama Islam Negeri Syekh Nurjati Cirebon	Sinta 4
16	Al-Dzikra: Jurnal Studi Ilmu al-Quran dan al-Hadits	Universitas Islam Negeri Raden Intan Lampung	Sinta 4

17	Takwil: Journal of Quran and Hadith Studies	Institut Agama Islam Negeri Kerinci	Sinta 4
18	Aqwal: Journal of Quran and Hadies Studies	Universitas Islam Negeri K.H. Abdurrahman Wahid Pekalongan	Sinta 4
19	Journal of Qur'an and Hadith Studies	Quran and Hadith Academic Society, Universitas Islam Negeri Syarif Hidayatullah Jakarta	Sinta 4
20	Al Fawatih: Jurnal Kajian Al Quran dan Hadis	Institut Agama Islam Negeri Padangsidimpuan	Sinta 5
21	Al-Muhith : Jurnal Ilmu Quran dan Hadits	Sekolah Tinggi Ilmu Al Quran Amuntai Kalimantan Selatan	Sinta 5
22	AL ISNAD: Journal of Indonesian Hadith Studies	Institut Daarul Quran Jakarta	Sinta 5
23	Holistic Al-Hadis : Jurnal Studi Hadis, Keindonesiaan, dan Integrasi Keilmuan	Universitas Islam Negeri Sultan Maulana Hasanuddin Banten	Sinta 5
24	Lathaif: Literasi Tafsir, Hadis dan Filologi	Universitas Islam Negeri Mahmud Yunus Batusangkar	Sinta 5
25	el-Sunnah: Jurnal Kajian Hadis dan Integrasi Ilmu	Universitas Islam Negeri Raden Fatah Palembang	Sinta 5
26	Al-Manar: Jurnal Kajian Alquran dan Hadis	Universitas Islam Negeri Kiai Haji Achmad Siddiq Jember	Sinta 5
27	Tahdis: Jurnal Kajian Ilmu Al-Hadis	Universitas Islam Negeri Alauddin Makassar	Sinta 5

Based on the search results using the keywords Hadis and Hadith, 27 journals related to the focus of hadith studies and Hadith Science were found. From this online journal search, which has been accredited by Sinta, is:

Graph 1. Accredited journals focusing on Hadith and Hadith science



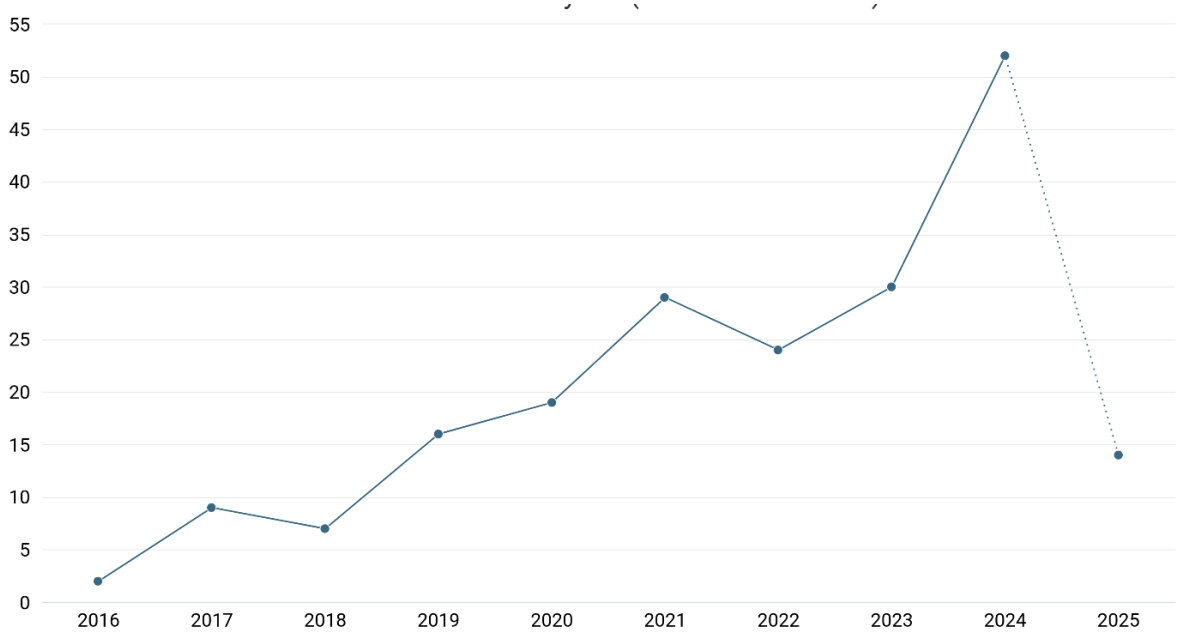
Based on the graph, it can be observed that the distribution of hadith studies journals in Indonesia indexed by SINTA and Scopus is still dominated by middle-to-lower accreditation levels. Journals ranked SINTA 4 constitute the largest proportion, with 9 journals, followed by SINTA 5 with 8 journals. This indicates that, in terms of quantity, scholarly publications in the field of hadith studies have grown considerably; however, most journals remain in the stage of quality development. Meanwhile, journals ranked SINTA 2 and SINTA 3, with 5 and 4 journals respectively, reflect a segment of journal management that has achieved higher national quality standards. On the other hand, only one journal has reached the SINTA 1 level while also being indexed in Scopus, highlighting the limited international recognition of hadith journals in Indonesia.

Nevertheless, the relatively large number of journals dedicated to hadith studies and hadith sciences represents a positive trend, as it supports and contributes significantly to the publication of scholarly articles, particularly in the area of thematic hadith studies.

In addition, several journals maintain a focus on hadith studies without explicitly including the term "hadith" in their titles. Some of these journals have even achieved Scopus indexation and SINTA accreditation, such as *Ulunnuha* (SINTA 3), further strengthening the academic ecosystem of hadith studies in Indonesia.

Based on the results of a search using the Dimensions website with the keyword 'thematic hadith', the following graph illustrates the results:

Graph 2. Development of *Maudhu'i* Hadith Research in Indonesia



The graph above shows the trend in scientific publications using thematic hadith keywords in the titles and abstracts of articles indexed in the Dimensions.ai database from 2016 to mid-2025. The data indicates that research on thematic hadith has seen a significant increase year over year, starting with only 3 publications in 2016, then rising to 9 publications in 2017, although there was a slight decline in 2018 with 7 publications. This trend resumed its upward trajectory in subsequent years, reaching 16 publications in 2019, 19 in 2020, and surging to 28 publications in 2021. Although there was a slight fluctuation in 2022 with 24 publications, the number increased again in 2023 to 30 publications, reaching its peak in 2024 with 52 publications. This surge reflects the growing interest of academics in thematic approaches to hadith studies, which are relevant to contextual needs and contemporary issues. However, in 2025, there was a

drastic decline to 14 publications, likely due to incomplete data on current-year publications and ongoing indexing processes. Therefore, the 2025 figure cannot be considered a definitive measure and remains provisional. Overall, this graph indicates that thematic hadith studies continue to evolve and have become an important approach in modern Islamic research.

The Contributions of Maudhuʿi Hadith Studies in the Digital Age

The development of *maudhuʿi* (thematic) hadith studies in Indonesia has made significant contributions to the advancement of Islamic scholarship in the digital age. Thematic approaches enable researchers to organise and analyse hadith narrations systematically according to contemporary issues, thereby producing more contextual and applicable interpretations. In an era characterised by rapid social change and the emergence of new ethical, technological, and environmental challenges, the *maudhuʿi* method provides a flexible framework for connecting Prophetic traditions with present-day realities. Consequently, hadith studies are no longer confined to textual analysis but have evolved into a dynamic discipline capable of addressing the needs of contemporary Muslim societies.

The integration of digital technology has further enhanced the effectiveness and accessibility of thematic hadith research. The availability of digital databases and software applications such as Maktabah Syamilah, Lidwa Pusaka, and HadithSoft has transformed traditional methods of data collection and verification. These technological innovations facilitate the rapid retrieval, classification, and comparison of hadith narrations from diverse sources, thereby increasing research efficiency and accuracy. In this respect, digitalisation has not merely simplified technical procedures but has also expanded access to primary sources, allowing a broader range of scholars, students, and researchers to participate in the production of hadith knowledge.

Furthermore, the expansion of Hadith Studies programmes and the growth of accredited scholarly journals have contributed to the formation of a digital academic ecosystem that supports the dissemination and exchange of knowledge. Open Journal Systems (OJS), online repositories, and international indexing platforms have increased the visibility of Indonesian scholarship and encouraged the emergence of collaborative

and interdisciplinary research. The increasing number of publications on thematic hadith studies indexed in Dimensions.ai demonstrates that this approach has gained considerable scholarly attention and has become one of the most productive areas within contemporary Islamic studies. Such developments indicate that Indonesian hadith scholarship is increasingly integrated into global academic networks while maintaining its foundation in classical Islamic traditions.

Therefore, the contribution of *maudhuʿi* hadith studies in the digital age extends beyond methodological innovation. It represents a paradigm shift toward a more contextual, interdisciplinary, and technologically oriented understanding of Prophetic traditions. This transformation strengthens the relevance of hadith studies in responding to contemporary challenges and positions Indonesian scholarship as an important contributor to the development of modern Islamic studies. In this regard, thematic hadith research serves not only as a means of preserving the intellectual heritage of Islam but also as an instrument for producing adaptive and sustainable religious knowledge in the twenty-first century.

Conclusion

Based on the above description, it can be concluded that the *maudhu'i* (thematic) approach to hadith is a strategic and relevant method for studying the hadith of the Prophet Muhammad in a more comprehensive and contextual manner. By focusing on the collection, critical analysis, and synthesis of hadiths related to a specific theme, this method is able to address the challenges of the times and the needs of contemporary Muslims in various fields, such as law, social issues, and morality. The systematic implementation of thematic hadith research, from theme determination, *takhrij,* to integration with Quranic verses, makes the results of the study not only scientific but also applicable. Furthermore, the rapid development of Hadith Studies programmes in Indonesia, along with the support of scientific publications through national and international journals, serves as a crucial factor in strengthening the position of thematic research as one of the main pillars in the development of modern Hadith studies in the digital age.

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